

THE
CHRISTIAN MESSENGER.

VOL. II.]

SATURDAY, MARCH 21, 1818.

[NO. 20.]

EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

Copy of a letter from Rev. Samuel Worcester, D.D. Cor. Sec. A. B. C. F. M. to Miss R. Rooker, Cor. Sec. of the Baltimore Female Mite Society, dated

Salem, March 2, 1818.

DEAR MADAM,

I cannot refrain from expressing to you the very high satisfaction with which I have perused the "*First Annual report of the Baltimore Female Mite Society for the Education of Heathen Children in India.*" It breathes the genuine missionary spirit: the spirit which glowed in the first heralds of the cross, and from the hill of Zion extended the light of salvation into all lands. Let this spirit pervade Christendom, and the darkness which covers the nations will be dispelled, and the children of all the families of the earth will be presented to the ONE SAVIOUR for his blessing, and be taught to lisp their infant hosannas to his name.

Long have female hands been employed in wreathing chaplets for warriors, and decking with laurel the brows of heroes and conquerors; long have female smiles and applauses inspired the love of glory, and cheered the field of battle and death. Happy day!—when these hands, these smiles, and these applauses shall be consecrated to the cause of the PRINCE OF PEACE—shall devotedly aid in bringing the nations under his benign sceptre—shall cheer the soldiers of his banner in their toils, and conflicts, and sufferings, and animate only to deeds of unfading glory, and to the winning of imperishable crowns.

Illustrious examples indeed are not wanting. "Many women" followed the suffering Redeemer to the scene of his last agonies, and mingled their tears with his blood. "Of the chief women not a few consorted with his Apostles," and dedicated their free will offering, their active exertions, and their resistless influence to the sacred work of spreading abroad the savour of his name. And how much the first missionary to the heathen, the benevolent, intrepid, and indefatigable Paul, was encouraged and animated by his female helpers, is evident from the affectionate and grateful manner in which he recorded their names, and acknowledged his obligations to them. In the immortal joys and honours of his achievements, they participate.

The excellent spirit and the liberal charities of the ladies of Baltimore will impart fresh animation to the devoted and beloved missionaries in India. "Their own works shall praise them." many "children," rescued from the pollutions of paganism and instructed for immortality, "shall rise up and call them blessed." They will

not be forgotten in that day, when he whose hand is full of blessings for eternity, shall make up his jewels.

I tender, dear Madam, to you, and through you to your worthy Society, the most affectionate and grateful salutations.

S. WORCESTER,
Cor. Sec. A. B. C. F. M.

Miss Rebecca Rooker,
Sec. Baltimore Female Mite Soc. &c.

RELIGIOUS INTELLIGENCE.

FOREIGN.

CORRESPONDENCE OF THE (LONDON) MISSIONARY SOCIETY. ISLE OF SHEPPEY.

At the Anniversary Meeting of the Isle of Sheppey Auxiliary Bible Society, held at Sheerness, on Tuesday the 4th of November, the effects of scriptural instruction were strikingly exemplified in the statements given by the chaplains of the two convict ships at that port, of the conduct of the large bodies of convicts respectively under their charge. The Rev. Mr. Edwards, of the *Bellerophon*, having mentioned the attention of the prisoners in that ship to the reading and learning by rote large portions of holy writ, asserted it as his opinion, that in any like number of labouring men not less swearing and profane language was to be found; and that on the preceding Saturday, a remarkable instance of honesty and integrity had occurred; a convict, when at work on shore, had found *twelve shillings*, with which he immediately went to the officer, requesting him to adopt means to find the owner; this he accordingly did, and it proved to be a labouring youth, whose whole week's wages did not amount to that sum.

The Rev. Mr. Price, of the *Retribution*, also gave a very gratifying account of the beneficial effects that have resulted from the measures adopted by government (we believe upon his recommendation) for dividing the convicts into classes, and of their attention to religious instruction. A considerable number had, unknown to him, commenced a prayer meeting among themselves: and one of them had that day requested him to present to the Bible Society the following lines, which were highly gratifying to the numerous and respectable body of persons assembled on the occasion of its anniversary, and will, we doubt not, prove equally so to our readers.

To the British and Foreign Bible Society, by a Convict on board the Retribution Hulk, Sheerness.

When without form the world was wrapp'd in sleep,
Chaotick darkness moved upon the deep,

God spake the word from his eternal throne—
 “Let there be light”—and light that instant shone.

So man by nature, bound in chains of sin,
 Feels not his state, though dark and dead within,
 Until the gospel breaks the gloom of night,
 And in his heart creates celestial light.

Long has the world in mournful ign’rance stood,
 And raging tyrants died their hands in blood:
 But mark the change—where Satan reign’d before,
 And idol temples flow’d with human gore,
 God’s blessed word reveals the glorious plan,
 And brings salvation down to sinful man;
 Untutor’d Indians feel the sparkling ray,
 And midnight darkness kindless into day.

When torn from friends—imprison’d on the deep,
 The wretched CONVICT bends his head to weep;
 When burning tears in plenteous streams are shed,
 And black despair sits brooding round his bed,
Where can he turn—to *whom* for comfort go—
 But to that Word, which comfort can bestow?
 Though we are outcasts, fast in mis’ry bound,
 We gladly hear the gospel’s joyful sound;
 Not only hear, but feel its pow’rful sway,
 And humbly bend our sinful knees to pray.
 The word of God has pierc’d our darkness through,
 And said, though fainting, “Ye shall still pursue.”
 Kind *Benefactors*! much to you we owe
 For that dear *book* from whence our blessings flow.
 Still spread the word, success shall crown the deed,
 And Jesus’ foes shall at his footstool bleed;
 His kingdom spread with joy from shore to shore,
 And “he that stole, shall learn to steal no more.”

JEWS IN AFRICA.

[The following extract of a letter from Dr. Naudi to the Rev. C. S. Hawtrey, one of the secretaries of the Jews’ Society, dated Malta, October 15th, 1816, reports the present state of that people, and more particularly in the regency of Algiers.]

The Jews live in great numbers on the northern coasts of Africa: as at Tripoli, Tunis, Algiers; and they are every where rich and opulent, on account of their doing all the business and commerce among the Turks, who, in general, are more ignorant than themselves, and uncivilized.

No where in Barbary was the Hebrew nation more freely and better considered, than they were at Algiers about the year 1804. At that epoch, very remarkable for the Algerine Jews, a tumultuous rebellion rose up in the neighbourhood of the town, and the Jews were unjustly charged with the crime. The traitorous promoters

were persons in the government, and nearly intimate with the dey too; but, as some of these gentlemen borrowed money from a merchant Jew, the Jews were considered as the perpetrators, notwithstanding they were not concerned at all in the affair. The sultan's reasons were—that had it not been for the Jewish money, the riot in all probability would not have taken place; *ergo*, the Jews should be considered as the true revolutionists—*causa causæ est causa causati*; which, I am sure, in the case of the Jews in 1804, was a very unjust induction. They were therefore taken away, tortured and racked in a variety of barbarous ways, and made to suffer every kind of torment; particularly that most terrible one of being suspended alive by a long rope on the outside of the tower walls, having hooked nails thrust into different parts of the body, often under the chin bone, so as to suspend the body perpendicularly. Several hundreds lost their lives in this desperate way; others were punished by burning; some, by stripes; and the greater part, by confiscation of their goods and properties, were reduced to a state of poverty. Those who had something to lose, suffered by this latter means; and bastinadoes, gibbets, and impaling, as is generally the case in despotick countries, were administered to those who had nothing to lose.

This contingency was the cause of great migrations of the Jewish people from Algiers, to other parts of Barbary, particularly to Tunis. Numbers of the more religious among them, imputing the general persecution to an advice or warning from heaven, to leave distant countries, and concentrate in the Levantine parts, resorted to Palestine, and to the neighborhood of Jerusalem, as if the time of their restoration was at hand.

The state of the Jews at this present time in Algiers is as follows.

There are about 9000: and several Synagogues; but the principal are eight, viz. 1. Synagogue called Sucbira, 2. The Hara, 3. Tavet lahoun, 4. Lacbira, 5. Talmud tora Iscibecchivi, 6. Dor sucktofa, 7. Tunabdar Aznizar, 8. Dor Hasnarb. There are several other Synagogues privately kept by individuals. At Algiers, the Jews are directed by one of their nation, who is with them a despotick king: he is an inappellable judge in controversies, is elected immediately from the dey, and his power extends over all the Jews within the Algerine territory. In inflicting punishments, he is limited to the bastinado: the pain of life depends upon the dey, who certainly disposes of it not very sparingly. The customs of the Algerine Jews are the most polite of any of those who live in Barbary: they are undoubtedly the richest. Before the year 1804, they enjoyed a number of privileges, so as scarcely to be distinguished from the natives, and other foreigners, of which they are now deprived.

The ceremonies and rites of the Jews of Algiers are nearly similar to those of the Jews of other parts. The main difference to be remarked is, that these may have three wives at a time, whom they may repudiate in an instant, without adducing any other reason than their own will. Repudiations happen not very rarely among them. They do this, and give it too, a religious aspect; such as,

they repudiate their wives that they may be better able to look after their duties, by living a simple and more religious and quiet life: but this inquietude is often thought to exist where it is not in reality; and, of course, wives are left, without any reason whatever. In the migration of 1804, great numbers so left their families, who, on their following them, were received at Palestine with kindness.

There are several rabbins, who are maintained from the common funds. The questions and differences between one Jew and another, where the natives or people of other denominations are not concerned, are decided by the rabbins, who certainly in their decisions, are not the most delicate in investigating truth.

The Jews pay weekly a tribute of 200 Spanish dollars to government. The present chief is Mr. Jacob Crav Bacri. The commerce of the Algerine Jews is not confined to Barbary, but extends to all parts of Italy, particularly to Leghorn. The town of Algiers is large and well watered. The streets are straight, but too narrow. The harbour is small but commodious. The country around is beautiful, very fertile, abounding in fruits; and victuals are in good price.

Being persuaded of what your Society may advantageously do, if its interests and proceedings increase, I shall never fail to do all in my power toward informing you of what may be conveniently necessary; so as to promote in some way the spiritual happiness of our fellow creatures the Jews, in these Mediterranean parts, where they are most crowded, and live in the darkest state of ignorance.

Here I would make some observations about their present state, if the limits of a letter would allow me. But I advance to you with pleasure, that the Jews of this present time are not so pertinacious as they were in times past; and that when once converted to christianity, they prove most active members of the church of Christ; and in Barbary and the Levant, are well fitted to promote the spiritual welfare of their late fellows and brethren. Of this, we have good example in the persons of Mr. Murtheim, Mr. Sham, Cavapeteti, and many others, who are so happily employed in the promotion of the common cause, in different parts of Africa and Asia, and in the islands; but more particularly Mr. Murtheim, so useful a member of the christian faith, and who was persuaded to the truth, as you probably know, through the means of your Society.

A Jew from Tedeost, an ancient town in Morocco, assures me, that a little exertion paid in his country, by some good active man, would produce great profit to that people. Tedeost contains about five hundred dwellings, and is the capital of the province. It was entirely destroyed about the beginning of the last century, and built again by the Jews, and now (which is very particular) is inhabited only by this people. The Tedeostine here with us, I am in hope, is not far from discovering the gospel truths; and embracing publicly the annointed Saviour and the true Messiah.

METHODIST MISSIONS.

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AMERICA.

Extract of a letter from Mr. Payne to the Committee, dated Ramshay, Nova Scotia, May 7, 1817.

HONOURED FATHERS,

I received your circular letter the 4th of February, with emotions of joy, and am happy to have it in my power to transmit to you accounts relative to the prosperity of the work of God in this part of the world. Young people of both sexes are renouncing youthful vanities, and closing in with the offers of salvation: many are labouring under the intolerable burden of moral guilt, and earnestly inquiring what they must do to be saved? Some have found that divine tranquility, which quells the anguish of conscience, and assures them of their interest in the merits of their Redeemer. Others who have backslidden from the ways of God, have their hearts re-touched, and are groaning under the pressure of the guilt of apostacy, and apparently agonizing for that inestimable pearl so wickedly forfeited, (heart-felt union with the Lord Jesus Christ.) A few grey-headed sinners also are labouring under much depression of mind, for having been so long enslaved to their own heart's lust and satan's diabolical influence, and are apparently much engaged for the salvation of God. Old and young are giving their hearts to the service of Him who expired on the bloody brow of Calvary for their redemption. Whole families are devoting themselves to the best of purposes, namely, to the service of God. Family altars are erected, on which the morning and evening sacrifices are offered to God: the people appear to be generally concerned for the salvation of God.

On my arrival at this circuit, I found about 67 members in society; at present we have 120. The Lord reigneth, let the earth rejoice. I have extended my circuit, as far as I possibly can, without interfering with other circuits. The extent of this circuit is about 50 miles, situated on the borders of the gulf St. Lawrence. In the winter season a great part of my travelling is upon ice; the winter season is very long and tedious; but I bless God it is very agreeable to my constitution: I never enjoyed a better state of health than I do at present. The roads are very indifferent, but I hope shortly they will be much better, as I understand a large sum of money is to be laid out this year for the improvement of them. We have at present but one chapel in the circuit, which must shortly be enlarged. The settlements around are increasing in extent, and families in a general way pretty large, consequently dwelling-houses are too strait to contain the people who come to hear the word. I am happy to inform you that every possible effort is making for the building of another chapel: we have some thoughts of building three in addition to the above mentioned. The people come from a great distance to hear the word preached, from 5 to 14 miles; and glory be to the Great Head of the church! we have scarcely a meeting but sinners more or less are concerned for their immortal souls. I labour

twice on the Lord's day, and am either travelling or preaching almost every day beside. I have endeavoured to establish our discipline throughout the circuit, and am happy to add I have succeeded. The people are willing to conform to the rules of our society; our class, prayer, and society-meetings are regularly attended unto. I am fully persuaded God has blessed my labours in going from house to house, conversing and praying with the people in their families. O! the joys I feel, infinitely transcend all that nature could impart. Though previous to my leaving the land of my nativity, I was tried on every hand, but the love of God in my soul, which I now experience to be the ruling passion thereof, more than compensates for all. I believe I am in the very place God would have me. I feel determined to go on in the work of the Lord; yea resolved to live and die in the harvest.

O ye highly favoured of Britain, the garden of the world, I beseech you in your approaches to the throne of grace, remember the cause of missions with ten-fold earnestness: may your prayers force their way to the throne of God, that the clouds may burst, and the fertile showers descend in copious streams, that the super-abounding influences of the gospel may be known throughout all the world.

“O Jesus, ride on, till all are subdu'd,
Thy mercy make known, and sprinkle thy blood;
Display thy salvation, and teach the new song,
To every nation, and people, and tongue.”

I remain, your obedient son in the gospel of peace,

T. PAYNE.

DOMESTICK.

Religious Convention of Christian Denominations in the State of Mississippi.

ADDRESS,

To all who love the Lord Jesus in sincerity and truth.

DEARLY BELOVED BRETHREN,

We are assembled at the present time, as the disciples of one Divine Master. We have laid aside (for the moment, and we trust for ever) all narrow sectarian views and feelings. Our prayers and praises have ascended together to the throne of God. Our hearts have glowed with fervent affection for each other, for our Christian brethren of whatever name, and for our common Lord. Our counsels have been combined for the promotion of the Redeemer's kingdom. And hitherto we have been of one heart and soul. Blessed be the Lord for what our eyes this day witness, and what our hearts this day feel.

And now, dear brethren in Christ, we wish to make you all partakers of our joys, of our counsels, and of our exertions. Therefore we have presented you with the foregoing resolutions. And if we mistake not, every heart, warm with the love of Jesus and with zeal for his cause, will give to each of them its explicit and cordial

Amen. And we might, perhaps, with propriety, content ourselves with simply saying, Ponder these resolves in the fear of God; drink in their spirit, so far as it is the spirit of Christ; and let the fruits of that spirit appear in your lives. But, brethren, our feelings will not stop here. We should struggle in vain to repress them. Permit us then to pour into your sympathetick bosoms our whole heart and soul.

Too long have the professed disciples of Jesus of different denominations, stood at an awful distance from each other. Cruel jealousies and suspicions have rankled in too many of their bosoms. Bickerings and strifes have marred too much of their social intercourse. And even the sacred desk (tears and blushes should cover our faces at the confession) even the sacred desk has sounded forth the voice of unchristian recrimination and rebuke. These things ought not so to be. "Behold how good and how pleasant it is for brethren to dwell together in unity." Think of the opprobrium infidels have cast upon the gospel, on account of the shameful contentions of its professors. Remember the declaration of Him we all so dearly love—"Hereby shall all men know that ye are my disciples, if ye have love one to another." Call to mind the testimony obtained by the primitive disciples even from envious heathens, "Behold how these christians love one another."—Listen to still stronger and more endearing motives. Are we not all children of the same heavenly Father, begotten by the same Divine Spirit; thus made partakers of the same holy nature, and by faith united to the same glorious Redeemer. One spirit animates our bosoms, one exalted hope elevates our affections, and one common cause demands our united exertions. Love to the brethren, therefore, if we are Christians, is at once the inherent temper and natural breathing of our hearts, and is the only effectual bond of union.

Disciples of Jesus, we call upon you in the spirit of holy affection, to rally round the standard of the cross. Different denominations of Christians are but different phalanxes of the army of Jehovah of hosts. We call upon you, therefore, not only to desist from unnatural and doubly destructive warfare among yourselves, but also with holy and united violence to assail the empire of darkness, and with fervent effectual prayer to take the kingdom of heaven by force. United exertion is efficacious exertion. The faithful and true witness has said, "Where two or three of you shall agree as touching any thing that ye shall ask, it shall be done unto you," Under the sanction of this high authority we recommend a general attendance on the *Monthly Concert of Prayer*, established and observed in every quarter of the globe. On the first Monday of every month, as the orb of day rolls round the world, he sees the men of God in Asia and their heathen converts sending up the voice of supplication to the throne of heaven in behalf of a fallen world. Passing towards the west, he witnesses the once degraded Hottentot, in the deserts of Africa lifting up his voice and heart to heaven. Then he beholds a volume of incense and the voice of thousands ascending from christianized Europe. Lastly, he hears the fervent prayers of our Atlantick brethren of every name. And as he descends beyond the

western wilderness, he calls on us to add our *Amen*, however feeble, to this grand Concert of Prayer.

And our prayers, brethren, must be accompanied by our *exertions*. Worldiness and vice prevail in our land to a fearful extent. *The god of this world* leads thousands captive.---*Intemperance* first brutalizes, and then destroys its innumerable victims.--*The gambler's nefarious arts* hurry thousands into the depths of poverty and the bottomless abysses of vice.—*Profanity* wages war upon the attributes and glory of Jehovah, and draws down the judgments of God upon the land. While the sabbath of the Lord, dear to every pious heart, is wantonly and impiously profaned. Who then is on the Lord's side? Let him gird his sword upon his thigh, and stand forth against these sons of Belial. Let us be united, energetick, and persevering, and the victory shall be ours. The war we wage is a war of extermination. Let us, therefore, never return the sword to its scabbard until these heaven-daring vices are driven from this land, to their native abode in the infernal pit.

Our grand weapon, both of offence and defence, in these "wars of the Lord," is the volume of Divine truth. The sword of the Spirit is the word of God. Permit us then, Christian brethren, to urge upon your attention the distribution of the sacred scriptures. Is there one family in this Christian land (*and there are thousands*) destitute of a Bible? O tell it not in Gath! There are institutions for the supply of the destitute; but they languish for want of patronage and support. There are Bibles in our depositories; but they remain there from year to year for want of some one to convey them to the houses of the poor. And hence it is that our eyes are pained with the sight of whole families, ignorant almost as the heathen of the great salvation of the gospel.

Beloved brethren, we address you only on one topick more; a topick of the tenderest interest and of vital importance: '*Tis the religious education of children*. Our youth are the rising hope of our churches and of our country. Shall we urge you to read the word of God to your children, and pray with and for them? You do this already, or you have no valid claim to the Christian character. More must be done. The sacred principles of the gospel must be assiduously instilled into their minds, both by precept and example. They must be prudently restrained from frequenting the haunts of frivolous amusement and dissipation. They must be led to the house of God, and taught to reverence the worship and ordinances of the Most High, and above all you must beware how you intrust their education to men of vicious habits and of infidel principles. Under so baleful an influence, the fairest flowers of virtue will wither, droop, and die.

Above all, see that the flame of holy affection and heavenly devotion is kept always burning pure and bright in your own bosoms. Let the same mind be in you which was in Christ Jesus. And by the meekness of wisdom, the patience of hope, and the labour of love, you shall yet obtain a glorious victory over your own remaining corruptions, over the rulers of the darkness of this world, and over the consciences and hearts of thousands of your fellow-men.

By these means you shall send up a rich revenue of glory to the throne of God and of the Lamb.

Brethren, our minds and hearts are full; so that we know not where to stop. But we say all in one word—the word of the Apostle: “If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like minded, having the same love, being of one accord, of one mind.”

FROM THE PANOPLIST.

CHEROKEE MISSION.

Extract of a letter from Messrs. Kingsbury, Hall and Williams, to the Rev. Dr. Worcester, dated Chickamaugah, Nov. 25, 1817.

REV. AND DEAR SIR,

We are now able to tell you what the Lord is doing among us for the glory of his name. And though it be the day of small things, we know it will rejoice your hearts, as it has ours, when you hear that the Lord Jesus is bringing into his kingdom some of the sons and daughters of our western forests.

For some time past, we have had the satisfaction to witness a pleasing change in the external conduct of some of our neighbours, who on the Sabbath attended our religious worship. Two white men in our neighbourhood, who had been profane and immoral, became sober and serious. One Cherokee woman also, who had a tolerably good education, and who is married to a white man, appeared to be under very serious impressions.

Such was the state of things, when brother Cornelius arrived at this station. His conversation and preaching excited an increased attention, both among the Cherokees and white people around us. Our assembly on the Sabbath was increased. On the last Sabbath that he preached, which was the first in November, a very solemn impression was made on the minds of several. One white man, one Cherokee man, the woman above mentioned, and a Cherokee girl, who was attending our school were much affected. The Cherokee man is a half breed, named Charles Reece, who speaks our language tolerably well. He was one of the three intrepid Cherokees, who, at the battle of the Horse-Shoes, swam the river in the face of the enemy, and brought off their canoes in triumph. The president has lately presented him with an elegant rifle, as a reward for his bravery. It was interesting to see this undaunted warrior bowing before the influence of the Gospel. After publick exercises, Mr. Cornelius conversed with him. He sunk upon his feet as if deprived of strength, said he knew not what to say; that he felt as he never did before. He felt that he was a sinner. This man has visited us repeatedly since, and says it is his fixed determination to be a disciple of Jesus Christ, and that it is his great desire to know, and to do the will of God.

The girl above mentioned, who is a member of our school, and who is the subject of serious impressions, is a daughter of half breed

parents. Her name is Catharine Brown. She is about 18 years of age, genteel in her appearance, and amiable in her manners; spoke the English language well when she came to live with us, and could read indifferently in words of three letters. She has been attentive to her learning, industrious in her habits, and remarkably correct in all her deportment. She has attended school about 90 days and now reads well in the Bible, and writes a tolerably good hand. She says, that before she came into our family, she did not know that she was a sinner, but that now she knows and feels it. With tears in her eyes she often expresses her anxiety for her poor people, as she calls them, and wishes she could remain in our family and devote herself to their instruction, but is afraid her parents will not be willing.

There are traits in the religious experience of these persons which we think favorable. They do not appear to be influenced in any great degree by the fear of punishment. Their great anxiety is to know the will of God, and to do it; and are more solicitous to be delivered from sin than from its consequences. In short we would indulge the hope that a saving change has been wrought in the hearts of at least three or four. But we would wish not to be sanguine; our hopes may be disappointed.

On the last Sabbath in September a church was organized in this place; and we solemnly renewed our covenant with God, and with each other. We should have done this at an earlier period, but, hearing that brother Cornelius was on his way to this country, we were desirous that he should be present on this interesting occasion. At present, our church consists of only the missionary brethren and sisters; but we hope soon to be able to number some who have recently been brought into the kingdom of the dear Redeemer.

In compliance with that part of our instructions which recommended a division of labours, we have made the following distribution, viz.

1. The spiritual charge, and general superintendence of the mission.
2. The instruction of the school, and superintendence of the scholars in the exercises of husbandry, &c.
3. The particular management of the plantation, providing for the family, &c.

Soon after our last communication, the state of brother Hall's health was such as to require that he should be released from the confinement of the school; and brother Williams took the charge of that department. He succeeds well, and will probably continue in it, as he is well qualified to teach on the Lancastrian plan. Brother Hall's health is much improved. He has the oversight of the plantation, and the steward's department.

We have also agreed to the following resolution, to wit:—

That as God in his Providence has called us to labour in the great and good work of building up his kingdom among the Aborigines of this country; a work peculiarly arduous, and which will be attended with much expense, and above all, considering that we have solemnly devoted ourselves and all that we have to the prosecution of

this work, we declare it to be our cordial, deliberate, and fixed resolution, that so far as it respects our future labors or any compensation for them, we will have no private interests distinct from the great interests of this institution. And, that if it meets the views of the Prudential Committee, we will receive no other compensation for our services, than a comfortable supply of food and clothing for ourselves and families; and such necessary expenses as our peculiar circumstances may require; observing at all times that frugality and economy, which our duty to the Christian publick and the great Head of the church demands. Provided, that the personal expenses of each one, board excepted, shall be rendered to the society annually. Our board will principally be the product of our own labour, and many articles of clothing may be manufactured in the family.

With regard to our school we have had much satisfaction, and could say much in its favour. But our limits require that we should be brief in our remarks at the present time. We will mention one or two instances of proficiency.

Catharine Brown, the girl before mentioned, began to read in words of three letters. In 60 days she could read intelligibly in the Bible, and in 90 days could read as well as most common people. After writing four sheets of paper, she could perform with accuracy and neatness, even without a copy. One little girl, who could not speak our language, learned her letters in two days. Mr. Williams, has just informed us, that a little boy, who came into our school to day, has learned eight of his letters this morning, and can print them very well in sand. We say these things not to raise expectations, or with a desire of boasting, but to encourage the friends of the mission.

We come now to speak of our plantation, buildings, &c. Here we have had much labour, and much trouble. We before stated that our principal support might ultimately be derived from our plantation and our stock. But it must be obvious, that the advantage to be derived from these sources for one or two years must be small, when compared with what may be afterwards expected. The fences on the plantation were poor, and it was not in our power, the past season, to repair them sufficiently to secure our fields from damage. The cultivation has also been much neglected in consequence of our attention to other business. But the crop which we have raised shows what a rich harvest may be expected, when we shall be able to secure our fields, and attend to their cultivation.

Our school house is nearly completed except the windows. It is 33 feet by 23, and is constructed on the Lancastrian plan. This furnishes a very commodious house for publick worship. The dwelling house is 50 feet by 20, with a piazza of seven feet in front, and an open space of eight feet in the middle, being calculated for two families.

Twice we have attempted to dig a well, but repeated rains have compelled us to relinquish for the present season, the prosecution of so important an object. Our mill we have supposed, was nearly ready to run, when it was discovered that one of the stones was

too soft. While we were preparing another, an uncommonly high fresh of water swept away a part of the dam. The season is now so far advanced, and we have so much unfinished business, that we do not expect to repair it before the opening of the spring. This disappointment is severely felt, as the nearest mill at which we can have grinding is 16 miles distant, and the waters have been so high for some time that we could seldom go there. We have made arrangements to get our meal from the settlements during the winter.

It will be impossible to estimate the expenses of the next year from the present. They will, we trust, be much less but still will be considerable. Many things remain yet to be done, before our establishment can be considered in any tolerable manner complete; and the advantages to be derived from our stock and plantation will not have come into full operation.

While we make the above statements, we take this opportunity to notify the committee of the high sense of obligation we feel to the pious people of Tennessee, for the many favours we have received from them, as well as for the interest they have manifested for the mission. For particulars on this subject we refer the committee to the late communications made to the Treasurer.

We conceive it to be of vast importance that all who engage in western missions, not only know how to labour, but that they be both able and willing to labour, with their own hands. That they literally "endure hardness as good soldiers;" that they come prepared to conform to circumstances; that they come down, in a certain sense, on a level with these people, to take them by the hand and conduct them, step by step, through the various stages of civilization and instruction. The Indians are a people on whose minds first impressions have a powerful influence. The establishment of missions in the West is attended with difficulties of a very different nature from those in the East. We know the great Head of the church can remove these difficulties at once, and we would not distrust his protection to his cause. But we are required to exercise the wisdom of the serpent, as well as the innocence of the dove.

We hope for the prayers of God's people, that we may be divinely directed and that our faith fail not.

With much respect and esteem, we are yours, &c.

CYRUS KINGSBURY,
MOODY HALL,
LORING S. WILLIAMS,

REVIVALS OF RELIGION.

REVIVAL IN A SABBATH-SCHOOL.

Extract of a letter received by a gentleman in this town, from his friend in Greensboro' Vt. dated January 15, 1818.

Two years since, a few pious individuals, desirous of training up their children in the nature and admonition of the Lord, commenced

a course of catechetical instruction on the evening of the Sabbath. This was done without any knowledge of a similar institution in the United States. Unwearied exertions were made to influence parents, in each district, to encourage their children to assemble for the purpose of reading the Scriptures, and of repeating the different catechisms. Within a few months, schools were established in a number of towns in this vicinity, and the youth of every religious denomination united together in this interesting employment. In June last, there was a publick exhibition, at which 103 children were examined in the Scriptures, and in the different catechisms. This was a memorable season. The Spirit descended like a mighty rushing wind. Many of the dear youth were, at that time, convicted of sin, and wept aloud; of whom more than thirty are now rejoicing in hope. Parents were not long unaffected. A little girl, after her conversion, entreated her mother, in the most tender and affectionate manner, to flee from the wrath to come. The exhortation produced the desired effect. "Her conversation, (to use her own words,) was like an arrow in my heart." Since that time, she has dedicated herself and her household to God. The work continued during the summer. Whole families were converted. Thirty-three who are parents, have been the subjects of this work. Thursday evening last, a child, twelve years of age, was propounded for admission into the church. Nine persons in that family have been, we trust, renewed by grace, since the exhibition in June. The whole number of conversions exceed one hundred.—*Boston Rec.*

Extract of a letter, to one of the Editors of the American Baptist Magazine, dated Virginia, Spotsylvania, Prospect Hill, November 1, 1817.

DEAR SIR,

As one of the patrons of the Missionary Magazine, I feel it my duty to communicate to you an account of a precious revival of religion, which commenced in several of our churches, which, under God, may be attributed to the faithful and zealous preaching of elders Hodges and Warder, (of the state of Kentucky) on their way from the Convention in Philadelphia, last summer.

When these ministers first visited us, our congregation were in a very cold, formal state. After preaching very fervently in the desk, they came down, and approaching the communion table, proposed to join in prayer to God, for a revival of his work, and requested all who were desirous, to come forward and join them.—Many of the members came forward, we kneeled down, and the ministers prayed. The season was solemn beyond description. In a very short time the signs of a revival became apparent, prayer meetings were well attended, and tokens of conviction among the young people began to appear. These brethren, Hodges and Warder, at the earnest request of the ministers and churches, formed for a short time a kind of travelling circuit, embracing the churches of Gold Mine, Scarrot, Elk Creek, Mount Hermon, Mine Road and Waller's; and

with a few exceptions, they confined themselves for several weeks to incessant preaching in those congregations. In Gold Mine church a great revival took place, and about seventy were baptized, (mostly young men) in the course of two or three months. In most of the other churches precious seasons were experienced, and additions have been made; but the work has been, and is still most powerful in Waller's, and its branches, County Line, and Bethnay Meeting Houses. As the stated pastor of these congregations, I have it in my power to give you a narrative of facts.

Sometime early in the month of August, conference meetings for hearing experiences were opened, and converts began to crowd the gates of Zion. For ten weeks past, I have almost weekly been called to the precious work of baptizing; and have to preach from four to five times a week. One hundred and eighteen have been received, and great numbers appear to be under very solemn convictions; at least three fourths of these are young people in the bloom of youth. The work has been gradual, and clear of delusions; the greatest noise to be heard in our assemblies is the sweetest harmony of praise from the young converts, or involuntary groans of the penitent—the most visible effects are silent weeping, and once in a while a request to be prayed for on the part of the distressed. In one instance three young ladies in the same family found peace within twelve hours of each other. I could give you some striking anecdotes concerning the progress of this revival; but being a perfect stranger to you, and not wishing to be thought an intruder, I forbear.

Yours in Christ,

ABSALOM WALLER.

MISCELLANEOUS.

LUTHER'S REFORMATION.

On the 31st. of December, a very numerous meeting was held at the City of London Tavern, to celebrate the Tri-Centenary of the Reformation of Religion. More than 1500 persons were present and among them a considerable portion of Ladies. The Duke of Sussex was called to the Chair. Fifteen Resolutions were passed with acclamations.

1. Expressing the right of every man to worship God according to his conscience.—2. Declaring that Religion was not intended as an engine of state.—3. That the Scriptures as the only foundation of Religion ought to be accessible to all.—4. Against all authoritative expositions of Scripture.—5. Expressing that the violation of these principles caused multitudinous evils.—6. Censured the Romish prohibition of the Scriptures in ancient times to common people.—7. Expressed a grateful remembrance of Wickliff, Jerome and Hess.—8. Avowed the object of the meeting to be the celebration of the Tri-centennial period of the Reformation of 1517.—9. Enumerated the political and social benefits that resulted from the Reformation.—10. Ranked Luther and his associates in the Reformation

as great among the greatest of mankind.—11. Commemorating Knox, Tyndale, Latimer and other martyrs.—12. Expressing joy in the similar respect for the Reformation proclaimed in Germany.—13. Exhorting the European and American Protestants to guard the principles of the Reformation, now that Monastick Institutions and dangerous Societies were revived, and Inquisitions were continued or re-established.—14 and 15. Deprecated persecutions and uncharitableness.

Splendid Munificence.—"The Rev. John M'Dowell of Elizabethtown, N. J. well known for his zeal in behalf of the Presbyterian Theological Seminary, at Princeton, as agent of the general assembly, is now on his tour through the Southern states, soliciting contributions for the benefit of the institution. In the city of Savannah alone, he received the unprecedented sum of *fifteen thousand dollars*. Mr. M'Dowell had arrived at Augusta on the 4th inst. and the Augusta Chronicle says that he will receive in that town *as substantial* proofs of the dispositions of its inhabitants to support an enlightened ministry."

True American.

MORNING HYMN.

In sleep's serene oblivion laid,
I safely passed the silent night;
At once I see the breaking shade,
And drink again the morning light.

New born, I bless the waking hour,
Once more with awe rejoice to be;
My conscious soul resumes her power,
And springs, my gracious God, to thee.

O guide me through the various maze,
My doubtful feet all doomed to tread;
And spread thy shield' protecting blaze,
When dangers pass around my head.

A deeper shade will soon impend,
A deeper sleep my eyes oppress;
Yet still thy strength shall me defend,
Thy goodness still shall deign to bless.

That deeper shade shall fade away,
That deeper sleep shall leave my eyes;
Thy light shall give eternal day,
Thy love the rapture of the skies.

Jan. 1817.

Dr. HAWKESWORTH.

BALTIMORE:

PRINTED EVERY SATURDAY, BY JOHN D. TOY, CORNER OF MARKET AND LIGHT STREETS, AT FOUR DOLLARS A YEAR, PAYABLE HALF YEARLY IN ADVANCE.